

# The Voice of Islam

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# THE VOICE OF ISLAM

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Nisar Ahmad

From Darkness Unto Light  
ETHICS & ADAB (Contd.)

Motive & action in the way of Allah.

وَكَذَلِكَ جَعَانِكُمْ أَمْمَةٌ وَسَطَالِتُكُوُنُوا شَهِدَاءَ عَلَى النَّاسِ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (بِقُرْآنٍ ١٢٣)

And thus We have appointed you a middle nation, that you may be witness against mankind, and (that) the Messenger may be a witness against you.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمُعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ (آل عمرَنٍ ١٠٩)

You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allah. (3 : 109)

وَلَا تَفْتَأِلُ وَلَا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْنَتِلِينَ (مَائِدَةٍ ٨٨)

And exceed not the limits. Surely Allah loves not those who exceed the limits. (5 :87)

وَلَا تَبْهَرْ بِصُلَّاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ يَنْهَى ذَلِكَ سَيِّلًا (بَنِي إِسْرَائِيلٍ ٢٩)

And utter not thy prayer loudly nor be silent in it, and seek a way between these. (17:110)

وَلَا تَبْعَدْ يَدَكَ مِنْ مَعْلُوَةٍ إِلَى عُنْقِكَ وَلَا تُبْسُطْهَا إِلَى الْبُسْطِ فَتَقْعُدْ مَكْلُومًا تَحْسُورًا (بَنِي إِسْرَائِيلٍ ٢٩)

And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off. (17:29)

وَاقْعُدْ فِي مَشْيَكَ وَاغْصُصْ مِنْ صَوْتِكَ رِقْمًا - ١٩ (رقم ١٩)

And pursue the right course in thy going about and lower thy voice. (31: 19)

لَئِنَّ الَّذِينَ قَالُوا إِنَّا لِلَّهُ أُمِّا مُسْتَقَامُوا تَسْرُّلُ عَلَيْهِمُ الْمَلِكُ لَا تَخَافُوا وَلَا تَحْزَنُوا وَلَا يَشْرُكُوا  
بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (الْمُسْدِدُ - ٤٠)

Lo ! those who say : Our Lord is Allah, and afterward are upright, the angels descend upon them, saying : Fear not nor grieve, but hear good tidings of the Paradise which you are promised. (41:30)

وَأُمِرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا  
(ظَاهِرَةُ - ١٣٢)

And enjoin upon thy people worship, and be constant therein. (20:132)

يَبْرِئُ أَدْمَرْ حُذْنُ وَإِنِّي كُمْ عِنْدَكُمْ مَسْجِدٌ وَكُلُّوَا وَشَرِبُوا وَلَا سُرْفُوا إِنَّمَا لَكُمْ يُحِبُّ الْمُسْرِفُونَ (اعْرَافُ - ٣١)

O children of Adam ! Look to your adornment at every place of worship, and eat and drink and be not prodigal; surely He loves not the prodigals. (7:31)

وَالَّذِينَ إِذَا أَنْفَقُوا كَمْ يُشْرِفُوا وَلَمْ يَقْرُبُوا وَكَانَ بَيْنَ ذَلِكَ قَوْمًا (فَرْقَانٌ - ٦٦)

And they (are the servants of the Beneficent) who, when they spend are neither extravagant nor parsimonious, and the just mean is ever between these. (25:67)

## AHADITH :

عن طلحة بن عبیدالله قال جاء رجل الى رسول الله صلی الله علیہ وسلم من اهل نجد ثأر الراس نسمع دوى صوته و لا نفقه ما يقول حتى دنى من رسول الله صلی الله علیہ وسلم فاذا هو يسئل عن الإسلام فقال رسول الله صلی الله علیہ وسلم خمس صلوات في اليوم والليلة فقال هل على غيرهن فقا لا ان تطوع قال رسول الله صلی الله علیہ وسلم و صيام شهر رمضان فقال هل على غيره قال لا الا ان تطوع قال و ذكر له رسول الله صلی الله علیہ وسلم الزكوة فقال هل على غيرها فقا لا الا ان تطوع فا دبر الرجل وهو يقول والله لا ازيد على هذا ولا انقص منه فقال رسول الله صلی الله علیہ وسلم افلح الرجل ان صدق. (متفق عليه)

Talha-b-Obaidullah reported that a man of the inhabitants of Najd came to the Messenger of Allah with dishevelled hair. We heard the confusion of his voice and could not understand what he said till he came near the Messenger of Allah when lo ! he was asking about Islam. The Messenger of Allah said : Prayer for five times in a day and a night. He enquired : Have I not got to do besides these? "No" said he "except what you voluntarily do". The Messenger of Allah mentioned about fasting of Ramzan. He enquired: Have I not got to fast besides this? "No" replied the Prophet, "except what you do willingly." He said that the Holy Prophet then told him about Zakat. He enquired : Have I got to pay to pay besides this? "No" said he "except what you voluntarily pay." The man then went away saying : By Allah, I shall do neither more nor less than this. Then the Messenger of Allah remarked : The man has got salvation if he has spoken the truth. (Agreed)

عن انس قال جاء ثلاثة رهط الى ازواج النبي صلی الله علیہ وسلم يسئلون عن عبادة النبي صلی الله علیہ وسلم فلما اخبروا بها كانواهم

تقلاوها فقالوا اين نحن من النبي صلى الله عليه وسلم وقد غفر الله ما تقدم من ذنبه وما تاخر فقال احدهم اما انا فاصلى الليل ابداً وقال الآخر انا اصوم النهار ابداً ولا افطر وقال الآخر انا اعزز النساء فلا اتزوج ابداً فجاء النبي صلى الله عليه وسلم اليهم فقال انتم الذين قلتم كذا وكذا اما والله اني لا خشكم الله واتقكم له لكنني اصوم وافطرو اصلى وارقد و اتزوج النساء فمن رغب عن سنتي فليس مني . (متفق عليه)

Anas reported that three persons came to the wives of the Holy Prophet to enquire about acts of piety of the Prophet. When they were informed of them, they considered them little as it were and said: Where are we in comparison with the Holy Prophet while Allah has forgiven what is past of his sins and what will be in future. One of them said: As for me, I pray all night long. And another man said: I fast the day all along and do not break. And another said: I keep aloof from women and shall never marry. Then the Holy Prophet came to them and said: Are you the persons saying such and such thing? Behold! By Allah, I fear Allah more than yourselves and I am most dutiful among you for Him, but still I keep fast and break it, and keep up prayer and keep awake at night and take wives. So whoever turns away from my way is not of me. (Agreed).

عن مطرف بن عبد الله قال قال رسول الله صلی الله علیہ وسلم خیر الامور اوسطها . (بیهقی)

Matref-e-Abdullah reported that the Messenger of Allah said: The best of affairs is their mean. (Baihaqi)

عن انس ان رسول الله صلی الله علیہ وسلم كان يقول لا تشددوا علي انفسكم فيشدد الله عليكم فان قوماً من بنى اسرائيل شددوا على

انفسهم فشدد الله عليهم فتراك بقایا هم في الصوامع و الدیار و رهانیه  
ن ابتدعوها ما كتبنا عليهم .  
(ابو داؤد)

Anas reported that the Messenger of Allah used to say : Don't subject yourselves to excessive hardship lest Allah inflict hardship on you. Surely there was a people out of the children of Israil who put rigours on themselves, and consequently Allah also was severe on them. Those are their reminiscences in the synagogues and churches. And monkery they invented it. We did not ordain it for them, (5 : 87 Quran).  
(Abu Daud).

عن عائشة قالت قال رسول الله صلى الله عليه وسلم خذوا من  
الاعمال ما تطيقون فان الله لا يعذ حتى تملوا .  
(متفق عليه)

Ayesha reported that the Messenger of Allah said: Take of action what you can, because Allah inflicts no trouble till you inflict.  
(Agreed)

عن عائشة قالت قال رسول الله صلى الله عليه وسلم احب الاعمال  
الى الله ادومها و ان قل .  
(متفق عليه)

Aysha reported that the Messenger of Allah said: The most pleasing of actions to Allah is that which is done continuously though it be little.  
(Agreed)

عن عبدالله بن عمرو بن العاص قال قال لي رسول الله صلى الله  
عليه وسلم يا عبدالله الم اخبر انك تصوم النهار و تقوم الليل فقلت بلی  
يا رسول الله صلى الله عليه وسلم قال فلا تفعل صم و افطر و قم و  
نم فان لجستك عليك حقاما و ان لعينك عليك حقاما و ان لزوجك عليك  
حقاما و ان لزورك عليك حقاما .  
(متفق عليه)

Abdullah-b-Amr-b-As reported : The Messenger of Allah asked me : O Abdullah ! did I not inform that you should keep fast the day and stand up the night (praying)? "Yes", replied I, "O Messenger of Allah". He said : Don't do (it); fast and break, stand up (for

prayer) and sleep, because there is surely a duty on you for your body, a duty on you for your eyes, a duty on you for your wife, and a duty on you for your neighbour. (Agreed)

عن سفيان بن عبد الله الثقفي قال قلت يا رسول الله صلى الله عليه وسلم قل لي في الإسلام قول لا أسألك عنه أحداً بعدك (و في رواية غيرك) قال قل آمنت بالله ثم استقم . (Muslim)

Sufyan-b-Abdullah-al-Saqafi reported : I enquired : O Messenger of Allah ! tell me a word about Islam which I shall not ask anybody after you. (And in a narration—besides you). He replied : Say : I believed in Allah; then be steadfast. (Muslim)

### Remarks

In the onward march and advancement of human soul, nothing is more valuable than moderation and steadiness on a fixed principle. A rolling stone gathers no moss. The two extremes of every action are bad, and the mean between the two extremes is best according to Islam.

Neither monkery nor inactivity has been prescribed by Islam, because it knows that "hasty climbest, soonest fall".

A man can be morally and religiously beautiful if he has got within him all the attributes of a human being on the scale of modification and proportion.

The virtue of moderation is a condition precedent to steadfastness because after the greatest enthusiasm, there comes a period of rest and languor due to over-exhaustion. At that time, there is complete cessation of work. The steadyman goes on and on with his work till he is crowned with success. The virtue of steadiness can be kept, therefore, in the mean between the two extremes.

The life of the Holy Prophet affords a striking example how a steadfast man clinging firm to his resolve can succeed in the long run. His unswerving steadfastness under the most trying calamities when the

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bravest of hearts may sink drew admiration from foes and friends alike. The most furious storms of persecutions, temptations and calamities could not make his move an inch from his noble mission. This was because he had an iron faith in Allah and in the truth of his mission. When the Quraish offered him a kingdom and put before him temptation, he replied : I want neither self, nor power. I have been commission by Allah as a warner to mankind. I deliver His message to you. He said to his uncle Abu Taleb on this occasion: O uncle ! should they place the sun in my right hand, and the moon in my left in order to make me renounce my mission, it shall not be done. It shall never be given up until it should please Allah to make it a triumph or I perish in the attempt.<sup>1</sup>

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1. These remarks have been taken and compiled from the Eng. tr. Mishkat by Maulana F. Karim, (N.A.)

## Editorial

While thick clouds hang over the horizon of the Middle East, where unfortunately a grim struggle has started between the erstwhile antagonists of Israel and we behold the unhappy spectacle of brother fighting against brother, it is time we turned to the trend of affairs at home which is equally a matter of concern for us and calls our serious attention. In fact the course of affairs which has led up to the present deplorable situation in the Middle East has a deep lesson for us—a timely warning that our salvation lies in adhering to Islam and Islam alone, and not letting ourselves drift to other ideologies and 'isms' which can bring nothing but disaster to us. Has not God ordained us to hold fast unto His Rope to ensure our safety and would we not be well advised in doing so in our own good?

Surely there is the way to strength and that is the way to unity. There is the way to weakness, and that is the way to disintegration. History is full of instances of both, if we but care to learn from them. But, unfortunately, we feel more inclined to unlearn than to learn. We feel history to be a tale of sound and fury signifying nothing despite the miracles worked by unity again and again. There was a miracle when we all united to achieve Pakistan. And there was a miracle when we all stood up against the wanton aggression of an unscrupulous neighbour and inflicted a crushing defeat upon him despite the odds being five to one. But somehow these things have now lost all their significance for us. We are tending more and more in the opposite direction.

Now that the elections are approaching fast, it is time to look back upon these significant events and take to heart the lesson they impart ; to think and work like one nation, with one

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spirit, striving for the best.

The President of Pakistan, General Agha Mohd. Yahya Khan, has done well to declare two things at the very outset : that Pakistan is an Islamic state inseparably bound up with the ideology of Pakistan. Secondly, the next sacred-most thing is the integrity of Pakistan which must be considered unassailable. Its unity and solidarity stand paramount and nothing that goes against these fundamental considerations will be permitted. These are very vital safeguards. It is for us to work in the climate generated by these pronouncements and see that elections take place in a befitting manner. We must remember that it is almost after a quarter of a century that we have got the opportunity to express ourselves. We can now make our aspirations articulate and endeavour to form a constitution according to our heart. It is for us to make the way clear for democracy and to instal it as it should be. If we do not do so, we miss a chance that we might not get again for long. We should see that we do not give ourselves up to the forces of anarchy that are now playing havoc everywhere. We have the chance now to work our cherished Islamic system than which there could be no better system. If, at this crucial stage of our history, we start upholding new-fangled, exotic ideologies and bring them into practice, we offend against the spirit of unity so essential for our national solidarity. We shall be pulled off our moorings and placed at the mercy of those very cross winds which are now rocking the Middle East and so many other parts of the world.

Electioneering campaigns usually bring some mischiefs with them even in the most well organised and long established states. They lead to slogan-shouting, partisanship, gerry-mandering, wire-pulling, log-rolling, hooliganism and disorderliness. The worst extremes are revolutionary ideologies of dubious merit, and narrow-minded parochialism. Unfortunate, both these have been lately

prominent to a dangerous limit. It is as if the nation had split up into so many hostile camps—a positive menace to the country. Even responsible leaders have indulged in fire-eating. They have said and done things which are detrimental to the best interests of the country and if implemented, would lead to chaos and disaster. All things which promote unity—religion, nationhood, ideology, languages—have been traduced. This calls for sober and serious thinking and timely action to stop the rot. Now that the political atmosphere has become highly charged, it is high time there were a call to reason.

We are glad a person of unimpeachable integrity like Mr. A.K. Brohi, whose reputation as an experienced leader and thinker rests on a high pedestal, has recently taken a step in this direction by publishing an open letter to Maulana Bhashani whose recent provocative utterances full of fire and brimstone, reached the limits of threats and violence. The letter is in fact a bit of plain speaking to all those who think and act in a negative manner in utter disregard of what their consequences might be. It is also a plea for moderation, to direct our activities in proper channels. The boisterousness and blustering which have become the bane of our national life must be removed before we can dedicate ourselves whole-heartedly to the difficult task of nation-building. It is the change of heart inculcated by the Quran that is needed. Once again, it is the cardinal principle of Islam—unity—that must be followed. It is unity and unity alone—unity of belief, unity of thought, unity of action—generated by faith in God and spiritual values, that can guide us aright. Let us prepare ourselves for the coming elections in this very spirit and we are sure everything will turn out well.

Now that so many parties have come forward with no better credentials, outbidding one another in professing to serve the cause of the nation best, it would be well if we made our choice

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regardless of party affiliations. The prime consideration is fidelity to the ideology of Pakistan. Our criterion should be the best persons, whoever they are, and wherever we find them. Only integrity, character, personality, patriotic zeal, and devotion to the country should count. We should see how far we can depend upon anyone in steering the affairs of the nation efficiently and conscientiously. In short it is the *man* we should select in every case and not the *party*. If we succeed in that we can be sure that the affairs of the nation will be put on an even keel.

We should not forget our own role in the matter. The responsibility rests heavily upon our shoulders because it is we who have to select the team; it is we who have to see whom we can entrust the destiny of the nation. It is ultimately the man in the street who can and should help establish genuine democracy. In this we can look back upon the early days of Islam for our guidance for that was the time when real democracy was evolved and practised. Men steeped in the spirit of Islam, rich and poor alike, selected upright persons of sterling qualities who would not fail them, and would care more for them than themselves. In fact they were not born great, but had greatness thrust upon them. They were all God-fearing men who were not only conscious of their trust but afraid of it. We have their precedent always before us, their lofty example of selfless devotion, and by identifying ourselves with them we can lead a similar righteous, dynamic and dedicated life. May God enable us to do so!

## OBITUARY

When this issue was almost through the press, the sad news of one of the most outstanding figures of the day, President Gamal Abdul Nasser, was received. As a veteran leader of inflexible determination his place was among those who really make history and give it a marked trend. As a sincere and strong supporter of the cause of weak and struggling nations against the domineering West he has left an image that would never fade. His life was one long, wearisome vigil against the perpetual aggression and sinister moves of the Big Powers and he died in the prime of life for this very exacting vigilance. His greatest credit is that like the immortal Ahram of his land, he stood firm and four square in meeting the perilous challenges all around. He had the doggedness to steer the affairs of the U. A. R. of which he was undoubtedly the most dynamic spirit, with exceptional daring and sagacity. His departure, therefore, at this extremely critical moment is felt all the more keenly. Today the Nile weeps and with that weep the hearts of all downtrodden people caught in the whirl of times. We pray that God Almighty may grant rest to his soul though we feel his heart will continue to beat for afflicted humanity.

## Fall of Alexandria

To 'Amr b. al-'As is due the credit of originating the scheme of the conquest of Egypt. Prior to his adoption of Islam, 'Amr was a trader and Egypt was the centre of his trading activities. The idea of conquering the land of the Pharaohs may not have even crossed his mind at that time but the picture of its fertility and luxuriance constantly flittered before his eyes. When 'Umar undertook his last voyage to Syria, 'Amr waited upon him and spoke about Egypt. 'Umar felt reluctant at first from considerations of prudence, but 'Amr's repeated representations prevailed upon him and he obtained his consent for the invasion of Egypt and four thousand troops were placed at his disposal. Still, however, 'Umar was ill at ease and thus addressed 'Amr: "Depart and may success attend you! but if you get a letter from me before reaching Egypt then wend your way back." 'Amr had arrived at 'Arish when 'Umar's letter reached him. Although it forbade him from advancing, still, as the order was conditional, 'Amr only observed that they had already entered the confines of Egypt. From 'Arish 'Amr marched to Farma. This town is situated on the Mediterranean coast. It is buried in ruins now but in those times it was populous and flourishing and had acquired much importance on account of its being the burial-place of Galen. The Roman troops quartered here came out and confronted the Muslims. The conflict was violent and lasted for one month. At last the Romans were defeated. From Farma 'Amr advanced on Fustat capturing Balbis and Umm Danin en route. In those days Fustat was a plain which lay between the river Nile and the Maqtam hill, and was covered with green fields and pasture. It was, however, the site of a royal fort in which the deputies of the Roman Empire, stationed in Egypt, were wont to dwell. The fort stood by the riverside and boats and gallies could, therefore, approach and cast anchor at its very gate. For these reasons the place was one of great strategical importance. 'Amr made up his mind to take it first of all and commenced preparations for besieging it.

Maqqas, the ruler of Egypt and a tributary of Rome, had anticipated

pated 'Amr b. al-'As and was preparing to oppose the invader. The strength of the fort and the small number of his troops led 'Amr to write to the Caliph and ask for aid. 'Umar despatched ten thousand troops under four officers each of whom, he said in his letter to 'Amr, was equal in prowess to one thousand cavaliers. These officers were Zubair b. al-'Awwam, 'Ubaidah b. al-Samit, Miqbad b. 'Umar and Maslamah b. Mukhallad. Considering the high rank of Zubair, 'Amr entrusted the chief command to him and made over everything connected with the conduct of the siege to his control. Zubair rode around the trenches and posted bodies of horsemen and foot soldiers at suitable positions. A storm of missiles was then showered upon the fort by means of huge catapults and this continued day after day. Seven long months passed by and still the fort held out. Annoyed at this stubborn resistance, Zubair one day exclaimed in a fit of desperation that he was going to sacrifice himself in the cause of Islam. Thus saying he grasped a naked sword and succeeded in ascending the parapet by means of a scaling ladder, a few other companions, accompanying him. No sooner had they reached the parapet than they rent the air with deafening cries of Allah-u-Akbar. The army outside simultaneously shouted the same formula in such vociferous peals as to shake the very foundations of the fort. The Christians thinking that the Muslims had contrived to force open the fort were seized with consternation and fled away. Zubair, in the meantime, descended into the interior of the fort, and flung the gate wide open and the entire army rushed in. Maqqas, on seeing that the Muslims had the advantage, capitulated and peace was forthwith declared.

One day the Christians invited 'Amr b. al-'As and his officers to a grand and sumptuous feast. 'Amr accepted the invitation and selected such persons to accompany him as were refined and well mannered.

Next day 'Amr invited the Romans. They appeared in grand form and took their seats on velvet-cushioned chairs. The Muslims joined their Christian guests in the feast and, as previously instructed by 'Amr, all of them appeared in simple Arab dress and partook of the meals in the Arab fashion. The victuals were also of frugal nature, consisting of nothing but bread and meat. As the Arabs commenced eating they dipped junks of meat into the gravy and fell to tearing them up with their teeth in such an unceremonious fashion that the gravy bespattered

and soiled the rich togas of the fastidious Romans. When the meal finished, the Romans asked; "Where are the persons who joined up in yesterday's feast?" by which of course they implied that those persons were not so unmannerly as these. 'Amr rejoined, "They were statesmen and these are soldiers."

The treaty of peace, as concluded between 'Amr b.' As and Maquqas embraced the whole of Egypt. On hearing this Heracleus was, however, greatly displeased. He said; "If the Copts could not fight the Arabs, surely the numerical strength of the Roman warriors present in Egypt is not so small as to make them hesitate in encountering the invader." Forthwith he despatched a powerful army to oppose the Muslims at Alexandria.

'Amr sojourned for a few days at Fustat. After having taken it wrote a letter to Hazrat 'Umar about the capture of Fustat, and asked permission for an advance on Alexandria. Permission arrived in due time and 'Amr ordered his forces to march forward. Now it so happened that a pigeon had set up its nest in the tent of 'Amr. As the tent began to be struck 'Amr casually spied the bird's nest and called out: "Leave it standing so that our guest may not be put to inconvenience". The place was named "Fustat". In the Arabic language it means tent. After his return from Alexandria 'Amr laid the foundations of the city which acquired the name of Fustat and has been known by this appellation down to the present day. In short, 'Amr advanced in the direction of Alexandria in 21 A.C. The Roman colonists, who had settled between Fustat and Alexandria, sought to impede his advance and a multitude including thousands of Copts also advanced in the direction of Fustat to intercept the march of the Muslims. At Karbun the two hosts confronted each other. The Muslims made a heavy charge. The result was that many Christians lost their lives. No one dared to offer any resistance after this severe blow. 'Amr arrived at Alexandria. Maquqas had a mind to capitulate on terms of the Jiziyah but could not do so for fear of the Romans. He sued for a truce but 'Amr would not listen to such a proposal. Maquqas had now recourse to a stratagem with a view to apprehend the Muslims, he ordered all the citizens to put on their armours and arrange themselves in rows on the parapet. The order extended to the woman as well. They turned their faces in the direction of the city. On this 'Amr sent the citizens the following message: "We have guessed your purpose but you should remem-

ber that superiority of members has had very little to do with the conquest which we have hitherto achieved. The grand and mighty array which characterized your monarch Heracleus when he confronted us is wellknown to you and what the result of that conflict was is not unknown either." "Quite so, it was these Arabs who forced your monarch to betake himself to Constantinople." This cutting remark infuriated the Roman chiefs. They commenced preparations for a battle.

The longer the siege lasted, the deeper was Hazrat 'Umar plunged in anxiety. In a letter to 'Amr he wrote: "perchance the luxuries of Egypt have tended to make you indolent and luxury-loving like the Christians, else victory would not have been so long delayed. The day on which you receive my letter, assemble all the troops and deliver a sermon on Jihad, and then lead the assault in such a way that the officers should attack the enemy with one accord." 'Amr accordingly assembled all the troops, delivered the sermon and exhorted the soldiers to Jihad. He asked 'Ubaidah b. Samit, who had been the Prophet's companion for many years, to lend him his lance and taking off his turban from his head, he put it on the point of lance and said: "This is the Commander-in-Chief's standard; I give it to you and you are the Commander-in-Chief today." He then entrusted the command of the vanguard to Zubair b. al-'Awwam and Muslamah b. Mukhallad. The fort was attacked with such array that at the very first onset the city was carried by storm. 'Amr instantly sent for Muawiyah b. Khundij and told him to speed as swiftly as he could and communicate the tidings of the victory to the Caliph.

The fall of Alexandria and Fustat cleared the field of all formidable rivals. As, however, all the districts of Egypt had, in their population, a large proportion of the Roman element, 'Amr despatched small bodies of troops in all directions to prevent all possibility of danger in the future. Kharijah b. Hudhafah al-Adwi accordingly ran over Fayum, Ashmunin Akhmad, Bashrudat, Ma'id and all the neighbouring territories and the inhabitants of all these places readily accepted the terms and agreed to pay Jiziyah. Similarly 'Umar b. Wahab al-Hamji captured Tnis, Dimiyāt (Damietta), Tuna, Damirah Shta, wawholah, Bana and Bahir, while 'Uqbah b. 'Amir al-Jahni reduced all the low-lying parts of the Egyptian valley. As the number of the Copts and Romans taken prisoners during this campaign was very large, 'Amr referred the matter to

the Caliph about their treatment. Hazrat Umar replied: "Tell the prisoners that they are at liberty either to embrace Islam or to hold fast to their own religion. If they turn Muslims they will be entitled to all those privileges which the other Muslims enjoy, otherwise they shall have to pay the Jiziyah which is levied on all the non-Muslims." In pursuance of the Caliph's instructions 'Amr gathered together all the prisoners who numbered many thousands and at the same time sent for the Christian chieftains. The Muslims and the Christians then seated themselves in rows opposite to each other and the prisoners were stationed in the open space intervening. Prisoners who had imbibed the purity of the Islamic tenets through association with the Muslims adopted Islam while others remained true to their own religion. Whenever any of them avowed Islam the Muslims raised the cry of "Allah-u-Akbar". On the other hand when a person announced his adherence to Christianity, Christians congratulated each other with rapturous shouts.

This analysis in detail of the conquest of Egypt is to emphasize that it is most important in Islamic history as it was responsible for the steady progress and dynamization of Islam. The historians have concentrated their attention on the strategic geographic position of Egypt, rather than delineating the sociocultural consequences of the conquest. It is undoubtedly a turning point in the history of Islam determining its future course and the accelerated configurational growth of Islam in other parts of the world.

*Dr. Basharat Ali*

### Sociological Study of Prophet Muhammad as Analyzed by the Quran

Among the scriptures revealed from time to time to different great prophets, enumerated by the Quran none of the scriptures says anything about the prophet to whom it was revealed. For example Torah and Bible have nothing to say about Moses and Jesus. The Quran is the only scripture which has not only given conclusive account of the great prophets referred to by it but has categorically repudiated all the blasphemies and falsehoods created by the phantasies and utopianism of the followers of the prophets concerned. Thus the Quran with greater detail has to repudiate all the fantasies, phantasmagorias and idiosyncracies about Abraham, Moses and Jesus. In this way, for the first time in the history of religion, it is the Quran which gives a true picture of the great prophets like Abraham, Moses and Jesus. Having enunciated the life and career of these prophets, the Quran, in order to keep the prophetic legacy alive and continuous, declared that all these prophets of the past have to be believed in as an integral and sequentially continued part of the belief system of Islam (see 3:285 Et Passim 4:150-153). The Quran maintaining the logico-meaningful causal relativity between the prophetic missions, necessarily has to analyse in detail the life of the prophet who finally synthesized and idealistically integrated the diversified messages into one totality to serve the ever new purposes of the life of man on this planet. This causal relativity makes the Quran and the seerat interdependent systems of knowledge, truth, and the configurational growth of Islamic culture, society and personality. This causal relativity again makes indispensable that the life and career of the prophet should be judged, analysed and evaluated in the framework of reference of the Quran. Again the finality and value of the Prophetic mission of Muhammad should be judged under the triological orientation needed for the existence and dynamic orientation of the Islamic culture. The Quran, in its analysis and critical evaluation of the life and career of

prophet Muhammad, among other indispensable factors, has to analyse the prophet in terms of reference of his being a system of agency, vehicle and meanings in one composite whole and a synthetic totality. In all these frameworks, consequently, the value judgement standard and value judgement pattern for the realistic understanding of the Prophet is nothing but the Quran. Thus the Quran makes the Seerat and the Quran interdependent realities. None of them can be separated. Nor without maintaining their correlation is it possible to analyse and understand the life and career of the prophet in a segmentalized form. The Quran declares Seerat as a system of knowledge. Hence the reference of Muhammad has been made all through its pages in terms of phenomenological relations rather than maintaining the taxonomical orientation—a procedure having no relation with the vicissitudes of events and life of man in all its space-time dimensions. Such an approach by the Quran in relation to the analysis and interpretation of the life of Muhammad is congruous with the socio-cultural and psycho-spiritual factors of man. On the other hand it was inevitable to show that Muhammad was neither super-human nor Divine but rather a man—the servant of God and his messenger. The methodology adopted by the Quran was indispensable to avoid all ideas of deification—a trait common to the people of bygone ages, particularly the people of the Book, the advocates of ideational culture and men of sensate cultures called *Kafiroon* by the Quran.

The Quran repudiates the modern methodology adopted for the study of the prophet. Hence it becomes indispensable for Muslims to study critically the methodology of the Quran in relation to the study of the prophet. The first basic condition to be a prophet, according to the Quran, is Divine Revelation. Hence at the very initial stage of the Quran, it has been made clear that the prophet received revelation through Gabriel (see 2:97—98). The significance of revelation as an integral part of the prophetic institution is to be seen in its framework as a source of religious knowledge. The revelation in the Quran was the final complete, everlasting multipolaric and multidimensional revelation, covering all the levels of life throughout the existence of man. As a source of knowledge its perpetual value is to be discovered in identifying ever new systems of knowledge from time to time.

The insistence upon and correlation of the prophetic agency and

revelation by the Quran is to make clear that among the various constituent elements and systems on which Islam rests is the system of knowledge and truth. Thus revelation initially forms the source of knowledge, in all its dimensions, types and subtypes, levels and micro, macro and meta approaches. The institution of the prophethood of Muhammad thus rests on the existential base of culture. Islam and knowledge are correlated realities of life and are interdependent entities. Hence the understanding of beliefs in and action upon Islam is not possible without knowledge. Such being the significant importance of knowledge in the formation and development of society, personality, culture and spirituality in Islam, the Quran starts with the axiomatic theory of knowledge.

In the same way the life and career of the prophet begins with the analytical enunciation of knowledge as an integral and existential part and major premise of the prophetic agency. Islam as a culture in which religion is automatically included, is important because of its involvement in the thoughts, goals and feelings of the people. An understanding of Islam and the life of the prophet require more and more interpretation in the light of the dominant systems of knowledge in conformity with the dominant spirit of the age and the *Weltanschaugen*. Human personality is sustained by the systems of knowledge of truth, and by the culture to which it belongs. With cultural uprooting, personality structure becomes weakened. It seems important for individuals to retain and strengthen the sociocultural cum psycho-spiritualities with the systems of knowledge, truth and culture, and the Ummah to which they belong. If they deepen their thinking about the group and its ideas, meanings, values and norms, they will more fully appreciate what they already have.

The Quranic verse given below, among other facts, specifies one important, incessant and perpetual aspect of the life of the prophet. Religion and culture like all human life undergo growth, however strong institutional restraint appears to be. It grows from within its existing forms which may be crystalized in the sacred scripture: (2:129,151; 3:163; 62:2-3). Commenting on this verse Muhammad Ali rightly observes:

“By completing of favour is meant by bestowing of spiritual favours on them. The Muslim nation was not like any other nations of the world nor was mere advancement in the world their goal.” The words with

which the next verse opens are a further explanation: "Even as we have sent among you a Messenger who recites to you the Divine message and purifies you." The Muslims are thus told that they have been raised to carry the Divine message to other people to purify them and to teach them the Book and wisdom. Spiritual light was henceforth to shine from one Spiritual centre alone. If that message was not conveyed to other people they would have the plea against the Muslims that they had not conveyed the Truth to them. The turning of the face to the Mosque is thus equivalent to proclaiming the Truth which had its origin in the Kabah, to the whole world. If the Muslims do not do it, they fail in their duty to God and man.

The Prophet and his followers are told in this verse that it was necessary to change the spiritual centre too, so that people have no plea against them. The Kabah was the house rebuilt by Abraham and Ishmael, and with prophethood now being transferred to the descendants of Ishmael, the spiritual centre had necessarily to be changed. The Kabah was moreover the first spiritual centre of the world ( 3:95 ) and it was in the fitness of things that it should be the last spiritual centre of the whole world. The words of the next verse which speak of the Messenger in almost the same words as the Messenger of Abraham's Prayer in V-129 make this significance still more clear. In the completion of favours in the concluding words of the verse is a reference to the Muslim nation being the exalted nation of V-193 whose sole object was to carry the truth to the whole world. (note 192 )

This point is so significant in the Islamic systems of belief, knowledge and culture, that it is reiteratedly emphasized (see 3:163; 62:2;and3).

After correlating the life of Muhammad with the systems of knowledge, truth, personality, society and culture, the Quran lays stress on the basic conditions of the importance of the prophetic mission of Muhammad. Man with all levels of his structure and functioning, either in terms of biological, physiological, social, cultural orientations, or psychological and spiritual make-up is a totality and a unitary whole. But this totality was broken on all levels. Hence the Quran says that only prophet Muhammad was the First and Last person to declare that:-

"Mankind is a single nation. So Allah raised prophets as bearers

of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allah has guided by His will those who believe to the truth about which they differed. And Allah guides whom He pleases to the right path". (2:213)

Muhammad Ali commenting on this verse, rightly enunciates the following facts:-

"The universal law given expression to in this part of the verse is that corruption followed guidance. As time passed on, the very people to whom the Book was given so that they might follow it, went against it. Thus, though a prophet had been raised in every nation, yet every nation had forsaken the right way, and acted against the very directions which had been given to it. Thus differences again arose which necessitated the advent of another prophet. Hence it was necessary to raise a prophet who should show the right way to all nations, and this is what is stated in the words that follow:

"Allah's guiding those who believe refers to the rising of the prophet Muhammad through whom the Muslims were guided to the right path, to the truth, regarding which differences had arisen among all people. If a prophet was needed by every nation to settle its own differences, one was surely now needed to settle the differences of the various nations, for the truth which had been shown to different nations by different prophets had again become obscured. Thus among the different national religions of the world, Islam occupies the position of an international religion. (Notes 272, 373)

The verse 2:143, among other factors, poignantly points out that Prophet Muhammad is the totality of the systems of meanings (*Tawheed*), agency (prophethood) and vehicle (Alquran), and in this framework the culture which is introduced by him is the idealistically integrated culture, which will meet all the requirements of life, so long as humanity exists. As integrated idealistic type of men, the Muslims and the idealistically integrated culture, both

will be the bearers of witness to the people of the entire world throughout the eternal future. This idealistically integrated culture is the outcome of the value orientation patterning of the Beautiful Prophetic pattern and conduct of life. Hence Muslims will have to play the role of value judgement pattern *vis a vis* the men of other cultures. In the same way the Prophetic pattern will always serve as a value orientation judgement standard to the Muslims in all their variegated phases of life, present and future: (2:243 *upto witness to you.*)

The bearers of witness—the ideal typed men brought up under the idealistic pattern of culture of Islam—are the persons who carry the systems of knowledge and truth to others bearing a pragmatic testimony to its truth through their own personality, configuration and institutional constellations. This system of knowledge and truth was neither arbitrary nor was it based on personal ejaculation and fancies. The prophet received the systems of knowledge and truth through Divine Revelation. (18: 110)

This fact of significant importance has been proved in symbolic language. It thus appears that the prophet longed that the Kabah should be his "*Quible*", yet he dared not take any step until he had received Divine Revelation. If his revelations, as assumed by the western critics of Islam and their eastern adherents, had been the outcome of his own desires he would not have waited for one year and four months for a revelation. (op cit 2: 143)

Islam is neither a dogma nor a creed or thesis of mere beliefs. It is a practical reality; hence the prophet is not to be evaluated on the basis of mere spirituality or religion. Unlike other prophets he led humanity from cradle to grave in all phases of human life—socio-cultural, psychological, personal, associational, institutional, spiritual, transcendental and eschological. The prophets of the past were leaders of ideational cultures. Even great prophets like Abraham and Moses never succeeded in the establishment of idealistically integrated order. The only fundamental principle which unites Islam with the religions of the past preached by different prophets from time to time, according to the Quranic verdict, is UNITY i. e. *Tawheed*—the basis of all religions. (ibid 2:9 to 19)

With the exception of the major premise of culture and religion—*Tawheed*—all the past cultures, according to the testimony of the Quran itself, were ideational, having no value for the material realities of life. (cf Muhammad Ali notes 272–73). Prophet Muhammad thus united the material and supra material realities as one continuous whole. The excellence of prophet Muhammad and his finality depend on the integralism of the two realities of life into one totality. Hence the Quran says that some messengers excel others. The mention of David and Jesus in particular is to show that these two prophets represented two different aspects of the advancement of the Israelities, but in content and meaning of their culture they were one and the same. The logic of their speaking about the advent of prophet Muhammad is to be seen in their ideational patterns of culture. Numerous verses of the Holy Quran bear testimony to his greatness. He is repeatedly spoken of as being endowed with all those qualities of greatness in the highest degree which to others were given only partially. It is for this reason that Islam should be called an idealistically integrated religion. In Muhammad alone the material and transcendental unity is to be sought. It was inevitable for the Quran to declare him to be a mercy to all nations. (21:107) Similarly the Muslims are called the best of the people. (3: 109) Among the ninetynine prophetic attributes found as the chief ingredients of the prophet's attitude, behaviour and action, in short all his personality traits, the one prime characteristic is the attribute of mercy. The reference of David in the verses given below is to show that he prayed for the utter destruction of his enemies, whereas the holy Prophet was enjoined to deal mercifully with his opponents. (17: 53—55)

Neither the pure sensate form nor the pure ideational form was an accurate form of human culture. The people of the Book claimed that the ideational pattern was the accurate form of culture without providing any logic towards the justification of their claims. The prophet Muhammad set an example of freedom of thought, expression and opinion, specially in matters of belief and religious systems. There were myths, utopias and false notions prevalent about the personality of Jesus and his teachings. The Prophet Muhammad, on the authority of the Quran, stated that Jesus was not God, but a

man and a prophet. (see 3 section of verses 63-70) Jesus, no doubt, works the miracle of raising the dead again to life. This miracle is constantly referred to by the Christians to prove the superiority of Jesus over Muhammad. This being the greatest objection, it was inevitable for the Quran to take up this objection for searching analysis. The verse 3: 48 makes it clear that those who are dead are not sent back to this world.

Expressions are frequently used for the incessant evernew development of Islamic society, personality and culture. This point is so significant in the framework of the revival and continuous development of Islamic culture that the Quran had to emphasize it again and again:

1. Everlasting testimony to Islam. ( 3 : Sect 10 )
2. Ultimate triumph of unity. (6:Sect 1 and 12)
3. Messengers to uplift humanly. (7: section 4)
4. The Quran is guarded. (15 Sec 1)
5. Truth will prevail. ( 17: Sect 9 )
6. Truth always triumphed. ( 21 Sect 2 )
7. Believers are triumphant. ( 22 sect 3 )
8. Quran—a warner for all nations. (25 sect 1 )

The main idea of the categories above is to make clear that for the establishment of Islam in all space-time dimensions throughout the future, the life of Muhammad is the conglomeration of meanings i. e. *Tawheed*, agency and vehicle i.e. the Quran as one totality will always serve as a Model and bring, according to suras Al Nur and Al Furqan, ever new transformation. ( 25 sect 6 ) Thus the Quran enunciates the vital point of the configurational growth of Islamic culture in the following verses:

1. 6: 123
2. 8: 24
3. 35: 22.

These facts which are neither arbitrary nor do they require any sophistication of belief without testimony and assertion. Hence the prophet, in his own time, invited the people of the Book to test the truth with whatever canons of criticisms they would like to apply. These truths are a total whole in which the micro, macro and meta levels of empiricism

and rationality are united into one composite whole. These truths in their horizontal or vertical frameworks, in all their depth and levels, will expose one and one fact—*Tawheed*, which is the existential base of the Islamic social and cultural systems, and the ideal type of personality: ( 3: 60 ).

The empirical proof must go hand in hand with the historical proof. The idea of "documentation" in the Quranic concepts of philosophical theology and methodology is not complete without their cohesion and union into one composite whole in full conformity with the Major Premise or First principle of the Islamic religion and Islamic culture—*Tawheed*. On these grounds it was consistent with the unfolding of the Islamic culture that the prophet had to maintain that the "Truth" and logico-meaningful systems of society, culture and spirituality represented by him were testified by all prophets: ( 3:80 ).

The pattern of cultures represented by the prophets of the past was totally different in form but one and the same in contents and meanings; hence, as all prophets foretold the advent of the prophet Muhammad and dominance of the idealistically integrated Islamic culture in future while the prophet Muhammad would maintain the logico-meaningful causality and continuity of the prophetic cultural legacy. Muhammad taught his followers to believe in all the prophets that had appeared among different people in different ages. The truth of the first statement that all prophets foretold the advent of the prophet Muhammad—the last system of Agency of the ever new unfolding of Islamic system of culture—is borne out by the second statement that that prophet would bear testimony to the truth of all the prophets of the world. This point with the other inter-dependent facts, has been synthesized categorically in the verses of the sura Al-e-Imran. (8: 81 to 85 ).

In conformity with the integrated methodology of the solutions and analysis of the problems it was inevitable that they should be evaluated from the point of view of supra, super and hyper approaches. The empirical or realistic approach is neither complete, nor leads to the realistic understanding of the problems without combining them. Thus neither eschology nor transcendentalism nor metaphysics are void with this

totality. Rationality or empiricism should go hand in hand with their supra, super and hyper elements. On this inductive and deductive logic the Quran had to refer to this fact that special Divine protection was granted to Prophet Muhammad: (3: 144 ).

Islam does not depend on the life and death of the prophet Muhammad. He was a messenger not a deity and supernatural being ; hence the process of perfection will have to be continued by the generations to come after the pattern of the system of vehicle—*Alquran*. Having completed his Divine mission, the Prophet was bound to die like a mortal. In this way all the doors of deification, supernaturalism, incarnation and worship of person or persons other than God have totally been closed. ( 3: 143 and 145 to 147 )

With this major premise, the ideologies and utopias of the religions of the past were precluded simultaneously. The false ideas of salvation, son of God or goddess, transmigration of soul or becoming a prophet were also nullified and totally eliminated once for all : 3 : 158 cf ; notes No. 514 to 516 ( Muhammad Ali ).

In spite of his high office as a prophet, Muhammad was directed to consult in all matters. Thus the important fact of Shuraism has been elucidated in detail by Muhammad Ali in his referred to notes.

( see notes 515-16 ).

The logic of consultation among other interdependent facts, should be in touch with the people and their problems. On the prophetic level Muhammad was fully cognizant of all the apparent and latent facts relating to men's life, but to meet the human levels of requirements and to satisfy their psychological needs, because common man was not competent enough to percept and conceptualize the higher needs of life.

He was in need of entering into rapport with the people all around him. The area of his rapport was neither a segregated portion of the spatial world nor a segregated part of humanity, but the entire human race in all space-time dimensions ; hence as a universal prophet, he was bound to be anxious for the uplift of entire humanity :

“Certainly a Messenger has come to you from among yourselves-grievous to him is your falling into distress, more solicitous of you ; to the believers (he is) Compassionate Merciful.

( 9 : 182 cf 18 : 6 ; 26 : 3 ).

*Dr. M. H. Duranni*

## **Islamic Correspondence Course**

**on**

### **The Faith of Islam**

*We All Praises Allah, the Most High, the Glorious, and Solicit Peace  
and Blessing on His Kind Messenger*

**M U H A M M A D.**

—:o:—

### **THE PROMISED WORLD PROPHET**

“And remember Jesus, the Son of Marry, said: O Children of Isreal, I am the Apostle of God to you confirming the law which came before me and giving glad tidings of an Apostle to come whose name shall be Ahmad.” (61 : 6)

In the previous lessons we learned that God loves all mankind equally. He made all men in the same formation, and bestowed upon them the same faculties and the same laws, and He commands unity among fellowmen and binds them to respect one law.

We Muslims do not claim to have a religion peculiar to ourselves. Islam is not a sectarian or ethnic religion. In its view all prophets are from one brotherhood and were sent, one after the other, with the message of serving Allah and obeying His behests, to refrain from sin, to preserve their chastity, do righteous acts and believe in the Day of Judgement. In essence it amounts to a consciousness of the Will and Plan of God and a joyful subssmission to that Will and Plan.

Islam is the Natural Religion of Man and every Prophet was a messenger of Islam. God has made the sun, moon, air, rain, etc. for all mankind and for all ages. In the same way He made the religion of Islam for all people and for all ages. Thus Islam is the only religion of God for mankind which was preached and practised by all the prophets.

The last in the line of Prophets is the Holy Prophet Muhammad who is termed "Khatim-un-Nabiyyeen", the seal of the Prophet. When a document is sealed it is held to be complete and there can be no addition thereafier. Muhammad has sealed the long line of Apostles and there will be no prophet after him. It was the will of God to terminate this system. Therefore He selected a person to be a world prophet and Mercy for all creation. (21 : 107)

In our golden Text above we are told that the appearance of the Holy Prophet was foretold by each one of the foregoing prophets, and people were desired to accept him when he appeared. His distinguishing feature was that he confirmed the truth preached by all the prophets. He not only delivers the message but instructs, and explains the wisdom of this message with discretion, in an amiable manner, and acts upon it himself. Another distinction between him and the earlier Apostles was that while the others were sent to a chosen people or a particular tribe or race, the Holy Prophet, Muhammad, was sent as a Messenger for all mankind as a beautiful pattern of conduct.

When Hazrat Muhammad who was made the leader of all men, came, he showed many clear signs. In fact his whole life from beginning to end was one open miracle. He fought and won against heavy odds. Although he was unlettered, and no man was his leader, yet he taught the highest wisdom. He melted hearts that were herd, and strengthened those that were tender and required help. He turned the uncultured into the cultured, the barbarous into the civilized, the evil-doers into pious, God-fearing and righteous men. He presented; Islam, the religion of humanity, the religion of all the Apostles of God. Man has distorted the true teachings of the prophets. The Prophet restated the creed of One God in its comprehensive entirety, with nothing superfluous, nothing lacking. The Qur'an enjoins Muhammad to say :

"The message I bring you is nothing new. It is the true religion of Abraham, of Moses and Isaac and Jacob and Jesus—in fact all the Prophets of God." (XLII : 13)

So Muhammad was not only a great reformer ; he was a true and sincere lover and benefactor of humanity. He removed all types of

impediments in religious and social life and cleared the way for human progress along the revolutionary principles of equality, fraternity and brotherhood. His house was for ever open to every caller rich or poor, aristocrat or peasant, ignorant or scholar, man or woman, master or slave. They brought to him their problems, their worries, their doubts, and he would listen to each, talk patiently to one and all and send them back contented. To him all men were equal, whatever their colour, language or nationality.

The Prophet called people to believe in One God. This concept also enunciates the true position of man in the universe. It shows that God is creator, the Sovereign, and man his vicegerent on earth. This exalts man to the noble and dignified position of being God's Ambassador on earth and endows his life with a high purpose, to fulfil the will of God on earth. This will solve all the perplexing problems of human society and establish a new order, wherein equity, justice, peace and prosperity will reign supreme.

That is why his message was universally accepted by people inhabiting the four corners of this globe. Peoples of different land, nationalities and race acknowledge him as their saviour. Truly he was a blessing unto mankind.

In all his sayings and doings men of discernment could see the working of God's hand. Alas! the ignorant unbelievers called it all sorcery; called that unreal which became the most solid fact of human history. Hence the appearance of the Holy Prophet was a turning point in the history of mankind. The day of National Prophets was over and a new era had dawned in which the whole of humanity was ultimately to be united under one banner.

Thus Muhammad (Peace and Salaam be upon him) was not only a great Reformer, he was the promised Prophet of the Bible. There are many prophecies regarding the advent of the Holy Prophet both in the Old and New Testaments. Deuteronomy 18:15-18 speaks very clearly of the rising of a Prophet who shall be the like of Moses, from among the brethren of the Israelites, i. e. the Ishmaelites; not a single Prophet from among the Israelites, not even Jesus, claimed to be the promised prophet of Deuteronomy. According to Pauline doctrine

Jesus was a son of God who was CURSED and went into hell for three days, Whereas Moses was a servant of God and was neither cursed nor went into hell. Let us scrutinise the differences between Moses and Jesus and the similarity of Moses and Muhammad.

- (i) Moses and Muhammad were born in the normal course of events through father and mother, but Jesus had only a mother.
- (ii) Moses and Muhammad married but Jesus remained a bachelor.
- (iii) Moses and Muhammad were temporal as well as spiritual heads of their people. They were Prophets as well as leaders and reformers, but Jesus only claimed spiritual leadership. He said "My kingdom is not of this world." (John 18:36)
- (iv) Moses and Muhammad brought Laws and Ordinances for their peoples but Jesus, on the contrary, said, "Think not that I came to destroy the Laws of the Prophets I came not to destroy but to fulfil". (Mathew 5:17)
- (v) Moses and Muhammad were acknowledged as Prophets by their people in their very life-time but Jesus was disposed and crucified by his people, and even today his people (Jews) are unconvinced about his bonafide and genuineness.

No loophole was left in the prophecy. The central thought of the prophecy is that the promised prophet would be raised from among the brethren of Israel i. e. the Ishmaelites.

It must, however, be borne in mind that the promise to bless Abraham and his seed was given long before Ishmael or Isaac was born. "And I will make of thee a great nation and I will bless thee, and make thy name great, and thou shalt be a blessing.....And in thee shall all families of the earth be blessed." (Gen 12:2,3) This covenant was made, not with Israel but with Abraham; therefore the seed of Ismael and Isaac were equally to be blessed. The promise given to Abraham regarding the multiplicity of his seed is the same as that given to Hagar regarding Ishmael when she conceived him;

“And he brought him forth abroad, and said, ‘Look now towards heaven, and tell the stars, if thou be able to remember them’, and he said to him, ‘So shall thy seed be’. (Gen 15:5) “And the angel of the Lord said unto her (Hagar): I will multiply thy seed exceedingly, that it shall not be numbered for multitude.” (Gen 16:10) The covenant was made again with Abraham after Ishmael was born, while Abraham had no hope of another son, nor was there a Divine promise that a son should be born to him from Sarah, the promise contained in Gen 15:4, but he that shall come forth out of thine own bowels shall be thine” having been fulfilled in the birth of Ishmael. (see Gen 17:2-6) “And I will make my covenant between me and thee, and I will multiply thee exceedingly.....And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.” The covenant was renewed with Ishmael after Isaac was promised. “And as for Ishmael I have heard thee; Behold I have blessed him and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.” (Gen 17:20)

The spiritual kingdom which was promised to Abraham and which hitherto remained in the house of Israel, was now taken from the Israelites and made over to the brother nation, the Ishmaelites. This would also explain the words addressed to Moses, “the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto thee; unto him ye shall hearken” (Deu : 18/15) where the spiritual inheritance is clearly made to devolve on the brethren i. e. the Ishmaelites, and thus ‘from the midst of thee’ is clearly explained as meaning from the midst of thy brethren. Moses saw clearly that the Israelites would lose their title to the inheritance of the spiritual kingdom before the advent of the Prophet who was to be his like. Even Jesus made this clear in different words when he said, addressing the Israelites: “the kingdom of God shall be taken from you and given to a people bringing forth the fruits thereof.” (Mathew 21:43)

This fact is further confirmed in the conversation between John the Baptist and those messengers of the Jews who asked him, “What art thou?” And he confessed and denied not, but confessed ‘I am not

Christ. And they asked him, 'What then? Art thou Elias' 'And he saith, 'I am not'. 'Art thou that Prophet'? And he answered, 'No'. (John 1:19-21) "That Prophet" clearly points to the Holy Prophet of Islam, for the first, according to the Bible, was fulfilled in the person of John the Baptist. (Mathew 11:14) Luke 1:7) Thus the Holy Prophet was the only foretold Prophet "like unto Moses."

Again, Deuteronomy contains another significant prophecy: "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. (33:2)

Sinai and Seir refer to the two places from which Moses received the Divine Call. The words "he shined forth from Mount Paran" undoubtedly and truly refer to our Holy Prophet Muhammad. Paran is the ancient name for the land of Hijaz where the Holy Prophet was born, and the fact of his triumphal entry into Mecca with ten thousand followers is well known. "The fiery law" refers to the various social and religious codes that were given to the world by the Prophet of Islam.

There are many prophecies of the Prophets, including Jesus, the last of Israelites, who says thus :

"If ye love me, keep my commandments. And I will pray to the father, and he shall give you another Comforter, that he may abide with you for ever." (John 14:15, 16)

"But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26)

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of Judgment." (John 16:7-8)

"I have yet many things to say unto you, but ye cannot bear them now. How-be-it when he, the spirit of truth, is come, he will guide

you into all truth ! for he shall not speak from himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16: 12-14)

Who is this spirit of truth or the Comforter as described above? The Christians assert that "Comforter" or "Spirit of Truth" of these prophecies is the Holy Ghost, which inspired the disciples at Pentecost Day. Against this mere assertion I present to you the following irrefutable arguments to prove why these sayings of Jesus do not apply to the Holy Ghost and how Muhammad minutely fulfilled every requirement of these prophecies.

Firstly, why does this prophecy relate to Muhammad and not to the Holy Ghost is derived from the saying of Jesus: "If I go not away, the Comforter will not come." This means that the coming of the Comforter was dependent upon Jesus going away; but we learn from the Gospel the contrary about the Holy Ghost. That the coming of the Holy Ghost, that the assistance of the Holy Ghost, was in no way dependent upon the departure of Jesus. Who can deny the fact that the Holy Ghost was constantly aiding and assisting Jesus in his ministry! As Jesus said, "I by the Spirit of God cast out devils." (Mathew 12: 26) Moreever, it was not Jesus alone that the Holy Ghost aided and assisted but it also accompanied his disciples. (Mark 13:11) As Jesus says, addressing his disciples regarding the Holy Ghost "Ye know him, because he abideth in you, and ye knoweth him. (John 14:17). If the Holy Ghost was with Jesus and if it was abiding in the disciples, as is clear from these verses, his saying "If I go not away, the Comforter will not come," makes no sense unless we agree that the Comforter is somebody other than the Holy Ghost whose coming was dependent upon Jesus going away, but on the contrary the Holy Ghost worked in *Conjunction with Jesus* and his disciples. Therefore the Comforter of this prophecy is not the Holy Ghost.

Secondly, why does this prophecy apply to Muhammad and not the Holy Ghost, will be evident by the use of masculine pronouns. "He the Spirit of Truth is come, He will guide you into all the truth, for He shall not speak from Himself" etc. The Holy Ghost is a Spirit

and it ill deserves so many he's belonging to the neuter gender; the pronoun IT would have been appropriate. All this emphasis indicates that the 'Comforter' of this prophecy was to be a MAN and not a SPIRIT.

Thirdly, why this prophecy applies to Muhammad and not to the Holy Ghost, is derived from this saying of Jesus: "He will guide you into all the truth." Now "ALL THE TRUTH" was to be more than what Jesus was able to impart during his 3 years' ministry. He had many more things to say, which his disciples were incapable of bearing because of their lack of faith and understanding, as has already been explained. May I ask this question what were the NEW TRUTHS which were too much for his disciples to bear? Did the Holy Ghost reveal at Pentecost which he had not already imparted in so many different words? No, not even One. And can the Church sincerely claims that she has now got ALL THE TRUTH? No, there are a hundred and one problems facing humanity today for which the Christian Church offers no solution, except "Render unto Caesar what is Caesar's and unto God what is God's", (Mathew 22:21) as if man existed in airtight compartments, one for the things of the world and the other for God.

In Islam, there is no question of rendering unto Ceasar the things which are Caesar's and unto God that are God's"; everything belongs to Allah. Islam does not acknowledge Caesar's place in the scheme of things because all things that are between heaven and earth belong to Allah. All power and authority is His—none can share that with Him.

In jusification of my stand that it was Muhammad who taught all the truth and all the deep things of God, as prophesied by Jesus, I would say: all the teachings of Muhammad were for the purpose of leading men up to the consciousness of their oneness with God. He had to begin at the external man (because people then as now were living mostly in external things), and teach him to love his fellow beings as he loved himself to do good to others, and so forth. These were external steps for them to take—a sort of lopping off the ends of the branches; but they were steps which led to the goal and attainment where finally the MASTER could tell them some of the 'many things' which

previously they "could not bear". In the evolution of religions, religion has indeed reached perfection in Islam:

"This day I have perfected for you your religion And have completed My favours unto you". (5:4)

Islam is the only religion, and Qur'an the only Holy Book which puts forth this claim to 'perfection' in its own words, without any prompting from its followers. Thus Muhammad fulfilled the saying of Jesus that 'He will guide you into all the truth' by bringing religion to perfection.....by teaching "All the Truth."

Fourthly: Why does this prophecy apply to Muhammad and not to the Holy Ghost is derived from this saying of Jesus: "For he shall not speak from himself, but what things soever shall he hear, these shall he speak." I pity the Christian propagandist who has to resort to absurd arguments in order to justify each and every claim he makes. As believer in the Trinity - That God the Father, God the Son, and God the Holy Ghost - the THREE are ONE, and ONE is THREE, I fail to see how they can reconcile the two parts of this clause, the one, "For he shall not speak from himself," with the other, "but what things soever shall he hear these shall he speak." If it is the Holy Ghost referred to here, it is absurd to say that "he shall not speak from himself", because the Holy Ghost is one of God. Then whom will it be HEARING FROM? Who will it be SPEAKING FROM? Surely not hearing from himself and then speaking from himself.

Christians rightly hold that God cannot utter falsehood or steal or preveritate or do some cruel act simply because such acts are derogatory to His most exalted moral nature. Similarly, God cannot become man. He cannot eat and He cannot die. Simply because such acts negate His very Being and Essence. How can He die when He is the sole source of life? How can He become man, when God and man are not only contrary but also contradictory terms?

God is the necessary Being....Man is a contingent being.

God is Creator...Man is a Creature.

God is Infinite...Man is finite.

God is Eternal...Man is confined by time and space.

God is All powerful...Man is weak.  
God is pure spirit...Man is Corporeal.

How then, can God become man or assume the form of man without laying aside the mantle of His divinity?

Anyhow, Muhammad satisfied the sense of these prophecies when we interpret it in the light of the utterance of Jesus: "For I speak not from myself, but the Father who sent me, He hath given me a commandment, what I should say and what I should speak." "Even as the Father hath said unto me so I speak." (John 12:49-50) And again, "I can of myself do nothing, as I hear, I judge: and my judgement is righteous because I seek not my own will, but that of Him that sent me". (John 5:30) In another place he says, "The word ye hear is not mine but the Father's who sent me. (John 14:24) In the same way that revelation came to Jesus from God Almighty, by that very method revelation was to come down to the Spirit of Truth or Comforter of these prophecies, and so it did to the Holy Prophet of Islam.

"Nor does He speak from His own Desire.  
It is no less than an inspiration sent down to him.  
He was taught by one Mighty in Power." (58 : 3-5)

In Jesus' word "He does not speak from himself but what things soever shall he hear, these shall he speak". How wonderfully these prophecies fit in with the person of Muhammad like a glove!

Fifthly: Why does this prophecy apply to Muhammad and not to the Holy Ghost is, "He shall glorify me." This leads us to one of the most notable aspects of the Spirit of Truth as described in the word of Jesus: "He will bear witness of me", and "He will testify of me." (John 15:26) "And shall glorify me." (John 16:14).

With regard to Christ, three things most needed testifying. One was miraculous birth and the other the accusation by the Jews that he blasphemed against God, that he claimed to be the Son of God. Thirdly he failed to prove that he was the Promised Messiah and as a consequence was hanged on the Cross as a false Prophet. May God preserve the Muslims from such blasphemies, because our Holy Prophet not only testified and bore witness to the authenticity of Christ but

actually made us accept Jesus as one of our own prophets. It will be a surprise to many of you to know that no Muslim is a Muslim unless he believes in Jesus as a true prophet of God. We Muslims have no alternative but to proclaim the truth about Jesus and his mother as it is revealed, notwithstanding the vile calumny and abuse which his followers may pile upon the Holy Prophet of Islam. We Muslims cannot retaliate. The Holy Prophet did glorify Jesus by denouncing as utterly false all those calumnies which were heaped upon Jesus and his mother.

The next question is, Does Jesus really speak of the coming of Ahmad? As regards his saying, we have to depend on a Greek translation, in which we find the word PARACLETE, which is translated in English as COMFORTER. We are well aware how translations are sometimes misleading. Therefore the use of the word PARACLETE in the Greek version, as that of COMFORTER in the English Version, does not show what the actual word in the language spoken by Jesus was. But all those qualifications which are given in John 14:16 and 16:7 are met with in the person of the Holy Prophet.

In the New Testament as it now exists, the names Ahmad or Muhammad do not occur. It is because the sayings of Jesus have not been preserved in the language in which he originally uttered them. But ample evidence of this truth is still traceable in the Canonical Gospels. For example, the original nickname given by Jesus to his disciple Simon was not Peter but Cephas (John 1:42), meaning a rock or stone, and Peter is the Greek rendering of his name, the Greek word being petros meaning a stone; Jesus never used the name Peter for Simon in his life-time.

The title Christ also was never used by Jesus for himself, as this is the Greek translation of the Hebrew word 'Masih'. Massiah is what he claimed to be. Incidentally, the Hebrew as well as the Arabic words for Christ are the same: Masih which means anointed. Priests and kings were anointed in consecration to their office. But dealing with the mother tongue of Jesus, who can forget his agonising cry on the cross: Eli, Eli, lama sabachthani, meaning My God! My God! Why hast thou forsaken me? (Mathew 17:46) Also these words "Talitha Cumi" - meaning, "Damsel Arise!" (Mark 4:41), and a few others are the only remnants of the original utterances of Jesus; the

rest are lost in translations and interpretations.

Besides this great loss, the copyists of the Greek manuscripts have inflicted a further disadvantage upon us. They had the incidious tendency of translating proper nouns and names of persons. From Cephas to Peter, from Masih to Christ. But there are other names whose originals have been utterly lost. One such name with a lost origin is the word Comforter (Ahmad) as occurring in the Gospel of St. John. As there are no Aramic manuscripts of the original utterance of Jesus, we are forced to have recourse to the Greek translation. The Greek form from which the word COMFORTER is derived, is PARACLETOS. Now Paracletos means more of an Advocate, one called to the help of another, a kind friend, rather than Comforter. Even in this sense, it most truly fits Muhammad as the Holy Qur'an says :

"WE HAVE NOT SENT THEE BUT AS MERCY UNTO  
MANKIND." (21:107)

There is a Gospel still extant which confirms the Quranic statement word by word. It is the Gospel of St. Barnabas in which Muhammad is prophesied by name. It was edited and translated from the Italian manuscript in the Imperial Library and Vienna by Lonsdale and Leura Raggs.

"Then said the Priest: How shall the (Messiah) Prophet be called and what sign shall reveal his coming?"

Jesus answered the name of the (Messiah) Prophet is admirable, for God himself gave him the name when he had created his soul, and placed it in a Celestial splendour. God said: "wait Muhammad; for thy sake I will to create paradise, the world, and a great multitude of creatures, wherof I make thee a present, in so much that whoso shall bless thee shall be blessed and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, inasmuch that heaven and earth shall fail, but thy faith shall never fail, Muhammad is his blessed name."

"Then the crowd lifted up their voices, saying, "O' God, send us thy messenger. O' Mohammed, come quickly for the salvation of the world." (XCVII:103b).

Let us pray to God to give us wisdom and strength to walk the way of Islam according to the path shown to us by Prophet Muhammad (Salaam and Peace be upon him).

For Study: 2:129, 151; 3:163, 62: 2-3, 2:213, 253, 3:144, 158; 9: 128, 5:42, 43, 49., 6:163. 9 - 88, 128; 20: 131; 33: 21; 42: 23; 53; 9, 9; 16:123: 33: 40, 46; 81: 19-21, 23; 96: 3; 6; 33; 73: 15; 37: 37; 7:157; 17:81.

#### QUESTION HELPS :

Every student should study his lesson with these questions before him. It is a very good practice to write out the answers and send them to the Director. Please note that the next lesson will be posted to those only who have sent their answers for this one.

- (1) Write brief notes on the following :-
  - (a) All Prophets are from one brotherhood.
  - (b) Foretold World Prophet as described in Deuteronomy. (33:2)
  - (c) Khatim-un-Nabiyeen - Final Prophet.
  - (d) Distinguishing feature of the Holy Prophet.
  - (e) "That Prophet".
- (2) What are the promises of God Abraham and his son Ishmael?
- (3) In what respects may parallels be drawn between the prophetic careers of Moses and Muhammad (Peace be upon them).
- (4) What did Jesus mean by the 'COMFORTER'? Does Jesus really speak of the coming of Ahmad?
- (5) What was the purpose of Muhammad's teaching?
- ( ) In what respect does the Holy Prophet glorify Jesus?
- (7) Is there any condition in which God does not exist?
- (8) Who opposed the Prophet's Message and why?
- (9) Can a false man found a religion? Do men gather grapes from thorns?
- (10) Why is it necessary that we should follow only Prophet Muhammad (Salaam & Peace be with him)?

*Allāma Shibli Nu'māni*

Translated by Sibtain Ahmad

### SIRATUN-NABI

#### The Peaceful Days of Islam, A.H. 9, 10 and 11.

#### THE PROPHET(ﷺ) AS ORATOR

She is generally known by her Kunyat name given above. When Ruqayyah died in the 3rd year of the Hijrah, the year when Badr was fought, H. 'Uthmān was married to Umm Kulthūm in the month of Rabi' al-Awwal. Bukhārī tells us that H. 'Umar proposed to H. 'Uthmān to take Hafṣah to wife when she had been widowed. H. 'Uthmān hesitated. There are some reports saying that the Prophet ﷺ told H. 'Umar that he could suggest to him a better match than 'Uthmān and a better partner for 'Uthmān likewise. The proposal was that 'Umar should marry his daughter to the Prophet ﷺ and the Prophet ﷺ his daughter to 'Uthmān. Anyhow Umm Kulthūm was wedded to H. 'Uthmān with whom she lived for six years, dying in Sha'bān A. H. 9. The Prophet ﷺ led the funeral Prayer, H. 'Alī, Fadl bin 'Abbās, and Usāman placed the body in the grave.

### FĀTIMAH ZAHRĀ

She was named Fātimah and has generally been called Zahrā. According to a report she was born in the 1st year of the Prophet's missionary career. Ibn Ishāq holds that with the exception of Ibrāhīm, all the children of the Prophet ﷺ were born to him in his pre-apostolic days. The Prophet ﷺ was entrusted with his mission at the age of forty. A reconciliation between the two reports has been attempted through a hypothesis that her birth may have taken place early in the 1st year of the Prophetic career, which by reason of its proximity may have led Ibn Ishāq to make the above statement and thus create a conflict. Ibn Jawzī, on the other hand, says that she was born five years before the advent of the Prophet ﷺ when repairs were being done to the Ka'bah. There are others placing her birth in the first before the Prophetic career.

H. Fātimah was married to H. 'Alī in the 2nd year of the Hijrah. She was fifteen years and five months of age if supposed to have been born about the time of the Prophet's advent. H. 'Alī was then twenty one and five months.<sup>1</sup> The first request for Fātimah's hand had been

1. 'Alī is reported to have come over to Islam at the age of eight. His age at his conversion has been calculated on the basis of this report. But the better authorities date his conversion at the age of ten, which makes him twentyfour and a month and a half at the time of his marriage.

made by H. 'Umar. The Prophet<sup>o</sup> had neither refused nor consented. Then came the proposal from H. 'Ālī. "Have you anything to afford, a marriage portion?" asked the Prophet<sup>o</sup>. "Nothing but a horse and a coat of mail", said H. 'Ālī. "The horse being indispensable for a warrior, said the Prophet<sup>o</sup>, "you had better sell your armour." H. 'Uthmān purchased it for four hundred and eighty dirhams and H. 'Ālī laid the whole sum before the Prophet<sup>o</sup>. The Prophet<sup>o</sup> told Bilāl to get some perfumes from the bazaar. The nuptial ceremony was performed and the Prophet<sup>o</sup> gave Fātimah a bedsted with sheets as her dowry. Iṣābah adds a sheet of cloth, two handmills, and a water-skin. A strange fate had decreed the last two to remain with her her life-long helpmates. Shortly after, when it was time for her to go to live with her husband, H. 'Ālī was asked by the Prophet<sup>o</sup> to acquire a house. H. 'Ālī found Hārith bin Nu'mān's house available and put up there with H. Fātimah.

The Prophet<sup>o</sup> always took pains to see that the couple should get on smoothly together. There were occasions when they were at odds in their domestic affairs, the Prophet would then get them reconciled. Once the Prophet<sup>o</sup> paid them a visit on his peace-making mission. He looked very much pleased when he came out of the house. He was asked why he was so happy, and so different from what he had looked when he had gone in. "I have brought about a reconciliation between two persons whom I dearly love" answered the Prophet<sup>o</sup>.

Once H. 'Ālī was hard on Fātimah. She started to complain to the Prophet<sup>o</sup>. H. 'Ālī followed her. To Fātimah's complaint the Prophet<sup>o</sup> replied, "Dear daughter, you should have enough of sense to know that husbands seldom come to their wives observing silence". H. 'Ālī was deeply touched and he promised to Fātimah never again to displease her.

At one time H. 'Ālī was thinking of a second marriage. The Prophet<sup>o</sup> was much displeased to hear of it, and in a public sermon in the mosque gave vent to his displeasure, saying, "My daughter is the darling of my heart, whatever inflicts her with pain, shall inflict me with pain likewise". That was enough to keep H. 'Ālī back and as long as H. Fātimah was living, he took to himself no other wife<sup>1</sup>.

1. Wife. Bukh. Cf Prophet's Children.

Fātimah had five children: Ḥasan, Muhsin, Umm Kulthūm, and Zaynab. Muhsin died a child. The rest are notably connected with the course of events in the future history of Islam.

H. Fātimah died in Ramaḍān of the 11th year, six months after the passing away of the Prophet<sup>1</sup>. She was then twenty nine. Her age is the subject of a great controversy. She has been believed to be twenty four, twenty five and thirty by various authorities. Zurqānī gives credence to the first version. If the year 1 A. H. is supposed to be the date of her birth, she could not be thirty or twenty five. In that case she must have died at twenty four, and she could be twenty nine only if the date of birth is believed to be five years before the commencement of the Prophet's missionary career.

### IBRĀHĪM

He was the last issue of the Prophet<sup>2</sup>, born in Dhu'l-Hijjah A. H. 8 at 'Āliyah, where his mother, Māriyah Qibtiyah, was residing. 'Āliyah consequently came to be called "Mashrabah of Ibrāhīm". Abū Rāfi's wife, Salamah, who was a slave girl in the service of the Prophet<sup>2</sup> or the Prophet's aunt Ṣafiyah, helped as mid-wife. Abū Rāfi<sup>3</sup> was awarded a slave when he conveyed news to the Prophet<sup>2</sup>. The baby was shaved on the seventh day. The Prophet<sup>2</sup> gave away in charity a piece of silver weighed against the shaven hair and named him Ibrāhīm after Abraham the Prophet. The Anṣāri women were all eager to suck the babe, the Prophet<sup>2</sup> decided in favour of Umm Burdah Khawlah bint Zayd Anṣāri and made a gift of a few palm trees in compensation of her services. Bukhārī has a report from Anas that the babe was placed in charge of Umm Sayf. Qāzī 'Iyād holds that Umm Sayf and Umm Burdah are two names denoting the same person. The interpretation is not unlikely, except that her husband's name is reported to have Barā' bin Aws and he did not pass under the name of Abū Sayf.

1. It is not agreed on all hands. Others say she died only three days after the Prophet. There are still other stating four months and five days, The authentic Bollections, however record the report stating six months originating from 'Ā'ishah.

Umm Sayf had her residence in the neighbourhood of Medina. The Prophet used to visit her house, take Ibrāhīm in his arms and kiss him. Umm Sayf's husband was a black-smith, the house consequently used to be filled with smoke, but love for the child persuaded the Prophet to tolerate the stuffy atmosphere in spite of his refined tastes.

Ibrāhīm died at the house of Umm Sayf. The news was taken to the Prophet who arrived with H. 'Abd ar-Rahmān bin 'Awf. The child was in his arms, and tears began to trickle down from his eyes. "O Messenger of Allah!" cried H. 'Abd ar-Rahmān, "Is it how you feel it?" "It is the feeling of pity", the Prophet answered.

The Arabs believed that an eclipse was caused by the death of a great personage. By chance there was a lunar eclipse on the day of Ibrāhīm's death and there was a general feeling that it had been caused by Ibrāhīm's death. The Prophet admonished the people declaring that the sun and the moon were the signs of God and they did not have an eclipse owing to anybody's death.

The dead body was carried on a small bedstead. The Prophet himself led the Prayer. They buried him by the side of 'Uthmān bin Maz'ūn. Faḍl bin 'Abbās and Usāmah put the body in the grave while the Prophet stood at the edge of the pit. Water was sprinkled over the grave and a sign set up to serve as a mark.

According to Abū Dāūd and Bayhaqī, Ibrāhīm was two months and ten days. Born in Dhu'l-Hijjah A. H. 8, he must have therefore died in A. H. 9. Wāqidi holds that he died in Rabi' I of the year 10. If so, he lived for nearly fifteen months. There are other reports stating his life to have been sixteen months and eight days. Yet others have held that he lived for one year ten months, and six days. The Authentic Books record a report from H. 'Ā'ishah stating that he lived for seventeen or eighteen months.

### The Prophet's Living with his Wives

The maximum number of the Prophet's wives at any one time did not exceed nine. As nature would have it, they were women of different temperaments. They had their petty jealousies and mutual aversions. The Prophet, always living in poverty, could not provide them food

and clothing as they would wish. They had, therefore, reason to be sometimes grumbling; but there was never a frown of resentment on the Prophet's face.

The Prophet<sup>ﷺ</sup> had a great love for Khadijah. At the time of marriage he was in the prime of youth while she was a lady advanced in years, yet the Prophet<sup>ﷺ</sup> never thought of espousing another woman as long as she lived. At the mere mention of her name, his love for her was painfully revived, even when she had long been dead.

H. 'Ā'ishah came next to Khadijah as the best loved of his wives. But his love for H. 'Ā'ishah was not actuated by considerations that generally weigh with others. In point of beauty she was excelled by Ṣafiyah who was also younger in years. Nor had others to lose much by comparison in externals. In fact her preference over others is to be accounted for by her intelligence, sound judgement, keen insight and amplitude of knowledge.

Some of the wives once persuaded H. Fātimah to approach the Prophet<sup>ﷺ</sup> on their behalf. She came, asked for permission to come in and then said that she had been sent by his wives to remonstrate why the daughter of Abū Bakr was given preference over them, "My darling", said the Prophet<sup>ﷺ</sup>, "Do you not like one whom I like?". That was enough for Fātimah; she turned back and told the wives that she would no more be involved in the affair.

H. Zaynab was the next choice to ventilate the grievance. She thought she had a right to claim parity with 'Ā'ishah, hence she was the fittest person for that duty. With considerable boldness she stated the case; and with all the emphasis at her command tried to prove that 'Ā'ishah did not deserve so much regard. H. 'Ā'ishah was all the while listening tongue-tied, only casting a glance at the face of the Prophet<sup>ﷺ</sup> from time to time. When H. Zaynab had done, H. 'Ā'ishah felt the Prophet<sup>ﷺ</sup> wished her to speak in answer to her. She stood up and made a vehement harangue that silenced Zaynab once for all. "No wonder", said the Prophet<sup>ﷺ</sup>, "she is Abū Bakr's daughter, after all"<sup>1</sup>.

1. Bukh. and other Traditionists report it in detail. Wordings in the reports tend to give the impression that the debate turned on nothing else than mere fault-finding and mutual disparagement, as co-wives often resort to in their petty wranglings. But this seems to be a short-sighted view. 'Ā'ishah must have certainly argued her case forcefully enough to silence her adversary.

The Prophet<sup>o</sup> has said, "The choice of a wife may be governed by four considerations : riches, birth, beauty and religiousness. So ye should prefer one with a religious mind"<sup>1</sup>. In all the affair of life, religion used to be the first consideration with the Prophet<sup>o</sup>. Those among his wives who could better serve the cause had greater claims to his favours. The wives enjoyed ample opportunities of contact with him, attending on him both in company and in solitude. Consequently they had numerous chances of learning from him the duties of the Faithful. But such opportunities could be availed of with profit in proportion to the power of comprehension and discernment possessed by each in matters of religious law.

H. 'Ā'ishah was gifted with the intelligence of a jurist and could therefore take good advantage of her close association with the Prophet<sup>o</sup> with the result that very often she pronounced judgement contravening the verdicts of the most eminent of the Companions. And with due deference to their eminence, it has to be honestly admitted that more often than not she appears to have taken the right view. We have already spoken of her intellectual talents earlier.

The residences of the wives stood in close proximity to one another. As a rule the Prophet<sup>o</sup> visited each one by one, stayed there a while and left, till he came to the one where it was his turn to pass the night. This is the report in Abū Dāūd. Zurqānī, while speaking of Umm Salamah, says that his visits commenced with the house of Umm Salamah early in the evening. There are other reports to the effect that all his wives used to assemble at the house where he was to pass the night. There they met for a while and dispersed shortly after the nightfall. This indicates, in spite of the occasional expressions of jealousy, an absence of any abiding bitterness that would stand in the way of social relations. The Ifk incident provides a true index to the purity of heart they had come to attain under the spiritual influence of the Prophet<sup>o</sup>. The hypocrites were reviling H. 'Ā'ishah. That could be the best opportunity for her rivals to feed their grudge, if they had any. Several others who had nothing to gain or lose did make themselves a party to the scandalous campaign; but none of her co-wives. They all

1. Bukh. B. Marriage Contract.

came out absolutely clean-handed. Her greatest rival, Zaynab when asked to give her opinion, expressed her abhorrence of the calumny and declared that it was a pure cock-and-bull story down-right. H. 'A'ishah whenever she spoke of the unfortunate incident, gave utterance to her gratitude to Zaynab for her candid nature.

We give below a number of illustrations to show how the Prophet<sup>o</sup> respected their wishes and put up with their touchy susceptibilities.

Once, as stated above, he referred to his wives as things made of glass and warned the camel-man not to let his beast move too fast.

Şafiyah was good at cooking. One day she prepared a dish and sent it to the Prophet<sup>o</sup>, who was then at H. 'A'ishah's place. H. 'A'ishah seized the bowl from the bearer's hand and dashed it to the floor. The Prophet<sup>o</sup> pieced together the fragments and got another bowl returned to Şafiyah.<sup>1</sup>

Once H. Abū Bakr entered 'A'ishah's house and found her speaking to the Prophet<sup>o</sup> angry words in a loud voice. He was going to slap 'A'ishah on the face when the Prophet<sup>o</sup> placed himself between them. H. Abū Bakr left the place full of rage. "See how I saved you", said the Prophet<sup>o</sup> to H. 'A'ishah. A few days latter when H. Abū Bakr again visited the Prophet<sup>o</sup> and found the atmosphere changed, he said to the Prophet<sup>o</sup>, "Make me a party to the peace as I was a party to the quarrel".

"Yes, Yes", was the Prophet's answer.<sup>2</sup>

Once the Prophet<sup>o</sup> said to 'A'ishah, "Whenever you are displeased with me, I know it", "How do you know it?" she asked. When you are not displeased, you swear in the words "By the God of Muhammad", and when you are displeased you say "By the God of Abraham". "Yes, O Messenger of Allah", said, H. 'A'ishah, "I leave out your name"<sup>3</sup>.

1. Bukh. records this report in the B. Marriage Contract, but does not name the wives. Nas. names them, but the narration is slightly different.
2. Ab. D.B. Rules of Conduct. Ch. Prophet's Temperament.
3. Muslim.

H. 'A'ishah was quite a young girl at the time of her marriage and used to play with girls of her own age. When the Prophet<sup>o</sup> came in, her playmates would run away; the Prophet<sup>o</sup> would call them back to play with her.<sup>1</sup>

The neogroes have a favourite weapon called *hirab*, and demonstrate their play with it just as we do with clubs in this country. On an 'Id day, they were making a show of their feats. H. 'A'ishah felt a desire to witness it. The Prophet<sup>o</sup> took his stand in front of her and she had a view of the performance with her head resting on the Prophet's shoulder. When she had enjoyed it for quite a time, the Prophet asked if she had enough of it. She said she had not. The Prophet<sup>o</sup> kept standing till she felt staled and turned away.

Once the Prophet<sup>o</sup> found H. 'A'ishah playing with her dolls, which included a toy-horse with wings. "What is this?" asked the Prophet<sup>o</sup>. She said that Soloman's horses had wings; which made the Prophet<sup>o</sup> smile<sup>2</sup>. It was a popular belief that formerly horses used to have wings. King Soloman in a joy ride missed a prayer and consequently got the wings cut off. Since then horses have gone without wings. 'H. 'A'ishah's reply had reference to this story.

"Let us see who can walk faster", once the Prophet<sup>o</sup> said to 'A'ishah. 'A'ishah was till then thin and of light weight and out-distanced the Prophet<sup>o</sup>. In her advanced years when she had put on flesh, they had once more an occasion for competition. This time she was left behind and the Prophet<sup>o</sup> said, "Here I hit back for that day."<sup>3</sup>

*Simple Living of the Prophet's Family.* Personally a man may give up wordly vanities, face hunger and bear the severest hardships; but it is not in his power to force a life of austerities and renunciation upon his family and his dear ones. This is why the persons who have taken to an ascetic life did not encumber themselves with wives and children. The only honourable exception is the Prophet<sup>o</sup> of Islam. Of his nine wives, some had been brought up in ease and comfort, others came of respectable families. Naturally they could have been

1. Ibid.

2. Ab. D. B. Rules of Conduct.

3. Ab. D.

disposed to want dainty dishes and costly custumes. There were small children too, apt to be attracted by any delicious food or gaudy dress. The Prophet, as the facts narrated above should testify, was all love for his wives and children, he had sounded a death-knell to monastic ways, and with the expansion of Muslim dominions, Medina was flooded with riches. With all that, the Prophet, like himself, did not allow his nearer ones to get addicted to vanities. On the contrary he missed no opportunities of applying a curb to such trends. Consequently his family was a true reflection of his own excellent morals.

H. Fātimah was the most beloved of his children. But his love for her did her no good in terms of worldly benefits. What was the usual life they lived? Grinding corn, with blistered palms, carrying water with calluses developed on the chest, sweeping the house in clothes overlaid with dirt or sitting by the fire and getting her garments blackened with smoke<sup>1</sup>. The blistered hand was once outstretched to bear witness to her misery and a request was made for a slave girl to help her. But she was curtly refused for that could be claimed only by the poor or the orphaned.

Once she was seen in a wrapper so short that she had to uncover her legs if she passed it over her head or leave her head bare if she covered her legs; she could not afford a larger one.

Not only that, the Prophet<sup>2</sup> never presented her with ornamental things to show his attachment to her; he would not give his approval to her use of such things even when they came to her through other channels. 'Ālī once offered her a gold necklace. "Do you wish, Fātimah," the Prophet<sup>2</sup> observed, "to have it said that the Prophet's daughter wears a wreath of fire?" Fātimah sold it at once and got a slave instead<sup>3</sup>.

The curtain put over the doors and the gold bracelets worn by her sons, to offer a welcome to the Prophet<sup>2</sup> on his return from a battle, only served to turn him back from her door. The curtains were

1. Ab. D.

2. Ab. D.

3. Mas. B. Adornment.

instantly torn to pieces and the bracelets taken off the hands of the children, who came weeping to the Prophet. "They are the members of my family. I do not want to see them indulging in vanities", said the Prophet. "Go and get them a necklace of 'Usayb<sup>1</sup> and bracelets of ivory".

His love for his wives was never manifested in the manner of worldly men. Their petition for better clothes and food was answered by "Ilā" or a temporary separation.

H. 'A'ishah, the best loved of them, was never provided with glittering ornaments or colourful dresses. She wore what others did. She says:

"Each of us had a single suit of clothes".

She was told to do away with her ornaments, if ever she was seen wearing any on her person. Her gold bracelets were forbidden her and rings made of Sesame and coloured with saffron recommended instead.

The family was not allowed to use silk or fine fabrics nor ornaments made of gold. "If you wish" the Prophet used to say, "to enjoy these things in Paradise, you should shun them in this world".

*His Household Management.* The number of wives having at one time risen to nine, there were many domestic affairs to be looked to. But the Prophet was not much occupied with them personally. So far as his own self was concerned, it was his rule to pend out whatever he had the same day without a thought of the morrow; he would not retire to his house as long as there remained anything that had not been given away to the needy. As to the entertaining of guests and the subsistence of his family, H. Bilāl had the charge of all arrangements. Abū Dāūd has a report from 'Abdallah Hawāzni that he once asked H. Bilāl how the household of the Prophet was managed and he said that he had charge of the Prophet's affairs from the start to the day of his death. Whenever a needy fellow approached him,

1. Usayb - a locality in occupation of the Muzaynal tribe, probably noted for its necklaces Tr.

he was referred to Ḥ. Bilāl and he would go and get him food or clothing on credit<sup>1</sup>.

*Arrangements for the Subsistence of the Family.* As to his wives, they had been allowed a share in the produce from the oasis of Banū Nadīr, which when sold used to suffice for a frugal living for the year<sup>2</sup>. When Khaybar had fallen each of them was allowed eighty Wasaqṣ of dates and twenty of barley. Wasaq weights sixty Sā'. In the days of Ḥ. 'Umar, some of the wives, including 'Ā'ishah had their share of produce changed for a plot of land<sup>3</sup>.

1. Ab. D. vol. II, ch. The Leader Accepting Presents from Idolators.

2. Bukh. p. 806.

3. Bukh. B. Cultivation, Vol. I, p. 313,